

A VIEW of the present Controversy about
Occasional Conformity,
 As far as RELIGION'S Engag'd in it.

WITH

A VINDICATION of Mr. STUBS's *Sermon* against
Neutrality in Religion, Entitled, *For GOD or for BAAL*,
 from the Unchristian Usage of several Party-Pamphleteers.

Quo teneam vultus mutantem Protea nodo? Hor. Epist. 1.

Happy is he that condemneth not himself in that thing which he alloweth. Rom. 14. 22.

TIS in the last degree surprising to all Considerate Observers, That in a Dispute of a Religious nature, and where Conscience has laid Claim to a mighty Interest, but little has been said hitherto on her Behalf, and less to the Purpose.

One would have thought that those Persons who contentiously call for *Scripture* on all occasions in the Particulars of God's Worship, would never have shamefully left their *Occasional Worship* to shift for it self, as they have done, without good Warrant from the Bible.

But when Men return only *hard Names* and *harder Menaces*, for soft Language and sober Reasoning; you may so far excuse such kinds of Defences; Their Cause doth not easily bear any other sort of Arguments.

If this had not been the Case of our *Occasional Communicants* at this day, Who could have suspected, from the boasted Ingenuity and Moderation of the Party, That Mr. D. F. for appearing heartily in the Service of his Brethren of the Separation, and recalling them to the Terms of their *Primitive Dissent*, by his *Enquiry into their Occasional Conformity in Cases of Preferment*, should not only meet with *Course Treatment* from his Considerer, (of which he complains in his *Reply*) but also be threatened to be worse used by a Person who thought himself concern'd in Mr. How's Justification? Or that Mr. Stubs, for

An Enquiry into the Occasional Conformity of Dissenters in Cases of Preferment, with a Preface to Mr. How. p. 7, 12, 13, 23.

A Letter to Mr. How, by way of Reply to his Consideration of the Preface to an Enquiry into the Occasional Conformity of Dissenters. p. 34.

A

a more

464.
a more charitable Endeavour to reclaim those over wholly to the Church of England, who, upon inviting Opportunities, could meet him half-Way; instead of solid

For GOD or for Baal: Or, No Neutrality in Religion. A Sermon against Occasional Communion, Preach'd in the Parish Churches of St. Alphage and St. George Botolph-lane, Octob. the 4th. 1702.

Answers to his Sermon against Neutrality in Religion, should in like manner meet with trifling Reflections and invidious Prevarications only about his other Title, For GOD or for BAAL, (which yet were sufficiently obviated by the whole Design of his Discourse, as well as particular Passages.) but should besides be doom'd to Smithfield, without the Formality of a Writ de Comburendo, or at least sentenc'd to die more honourably in a String with Jack A——, who, they say, set him at work.

For which Specimen's of Temper, as Mr. D. F. thought it not improper to chastise his Adversary, by offering him publicly the Satisfaction of a Gentleman, in these very express Terms; *That if he thought himself capable of giving him Personal Correction, He knew him well enough, and needed never an Opportunity to be Welcome; So Mr. Stubbs, I dare say, will give his Enemies the Satisfaction to be expected from One in Holy Orders; He will (as his Church teaches him) pray to God for all his Slandereers and Persecutors, that He would be pleased to turn their Hearts.*

A Letter to Mr. How, &c. p. 34.

Litany Petition.

But not to aggravate the Failings of this or that angry Creature to the prejudice of a whole Body; Let us take a View of the Demeanour of their Advocates, whether Mercenary or Volunteers, since this bandied Cause of Conformity, term it *Mix'd*, or *Alternate*, or *Occasional*, has been call'd upon the Stage within these five or six Years last past, before ever a Bill was dream't of against that Scandalous Practice, which has reflected much on the Conduct of the English Nation, is injurious to the Establish'd Church, derogatory to the Christian Religion and Protestant Name, in its Impairment of Gospel Innocence with Reformed Simplicity; and is so universally decry'd and disown'd by honest Church-men whether High or Low, thinking Dissenters of all

Complexions, every Man indeed that pretends to Integrity, except the Jesuitical Profelytes to the more Sanctify'd Doctrines of *Intention* or *Expediency*.

We trace not up the Matter so high as Queen Elizabeth's Puritans; let Mr. D. F. and Mr. How dispute out that Point, whether they were Occasional Conformists or not; the Negative of which, I think, few are dissatisfy'd about; nor shall we mark the Tergiversations of their Followers so lately as in King James the Second's Reign, who could with affirmative and bare-fac'd Impudence defend the taking of scrupled Oaths and Sacraments, as Qualifications for Publick Trusts: but shall keep close to the Times we act in, designing rather to cure and close up, if possible, than exasperate so fretting a Malady.

See Some Consideration of a Preface to an Enquiry concerning the Occasional Conformity of Dissenters, &c. by John Howe, Minister of the Gospel, pag. 32. compar'd with Mr. D. F.'s Enquiry, p. 6. and Reply, p. 30.

'Twas in the memorable Year 1638 then, (to give you a brief and true History of this new Controversie) in the Mayoralty of Sir H. E. when the Sword had first been at Church, to Qualifie it self for the Encouragement of Evil-doers, to whom it should rather have been a Terror; that Mr. D. F. above-mention'd, a known Dissenter, advanc'd first in this Cause, publishing a Hue-and-Cry after the Purity and Sincerity of his Tolerated Brethren, in his noted Enquiry after their Occasional Conformity in Cases of Preferment: In which Enquiry he designed, upon the square, to reduce them to their Primitive Principles, by repeating to them the Grounds of their Original Dissent, which were those of Religion, and not of Policy, viz. such as these, "It is the Duty of every Christian, to endeavour to serve God with the greatest Purity of Worship possible: and that, That was the purest Worship, which came nearest to the Divine Institution; which they believing the Establish'd Liturgy did not, were therefore in Conscience Dissenters." A Deviation from which Principles, by unsuitable Practices in conforming to the Church upon any Account whatsoever, or which is Tantamount, Any other Pretences for Dissenting than these, he argues through the whole Book to be sinful: You have



have the summ in his own words, which follow; "He who Dissents (saith he, from an

"Establish'd Church) from any
P. 12, 13. "other Reasons, but such as
"these, That he firmly be-
"lieves the said Establish'd Church is not of
"the purest Institution, but that he can really
"serve God more agreeably to his Will, and
"that accordingly 'tis his Duty to do it so,
"and no otherwise: Nay, He that cannot die,
"or at least desire to do so, rather than Con-
"form, ought to Conform, Schism from the
"Church of Christ, is doubtless a great Sin;
"and if I can avoid it, I ought to avoid it:
"but if not, the Cause of that Sin carries the
"Guilt with it: But if I shall thus Dissent,
"and yet at the same time Conform; by
"Conforming, I deay my Dissent being lawful;
"or by my Dissenting, I damn my Conforming
"as sinful.

At this Juncture it was likewise that the Reverend Mr. Bradford, Rector of St. Mary-le-Bow, to his no small Honour, made a notable Stand on the other Side, in behalf of the Church, against this culpable Conformity; whose Province being to Preach, as well as Administer the Holy Communion to Sir Humphrey, and his Associates, then and there Assembled to Qualifie themselves for their Offices and Employments by the Sacramental Test; He did, upon that occasion, so affectionately and by proper Arguments persuade them to Peace and Unity, that one would have thought He needed not to have back'd his Reasonings in

A Persuasive to
Peace and Unity:
A Sermon preach'd
before the Right Ho-
nourable the Lord-
Mayor and Alder-
men, Jan. the 16th.
1697.

the Pulpit, by a Second Exhortation from the Press: which yet he did with so much Courage and Strength, in his Preface to that Sermon, printed by Order of Court, that I could heartily wish every Dissenter among us, whether Magistrate or other, who have a just Deference for his Candour and Judgment, had those words respectively impress'd deeply upon their Hearts, where He tells the former, "That it certainly becomes those
"who are in Publick Stations, to fulfil all Righteousness: as also, That a Magistrate should be
"one who needs no Indulgence, but that which
"is by Common Consent given to Humane Nature in general:" and elsewhere universally,
"That the Duty of every private Christian is as

"plain, namely, To comply with the Terms
"Establish'd. as far as he lawfully may, valu-
"ing the Peace of the Church much beyond
"the Gratification of himself; and being
"ready to do every thing for the maintaining
"its Unity, which he thinks lawful to be done
"upon any other Account whatsoever.

But the Current of Corruption being then not to be stopt by the less powerful Resistance either of Enemies or Friends, as might justly be fore-boded from the Menage of those Days; the Controversie slept for some while through the succeeding Mayoralities, till 'twas more effectually rouz'd, upon the Election of Sir T. A. in 1701, when the Vigilant Mr. D. F. suspecting a return of the Miscarriage, and hoping the Minister would take notice of his Opposition thereto, which the Magistrate slighted, re-publish'd his Enquiry with an additional Preface to Mr. How, "not unjustly
"esteem'd one of the most Learned and Judi-
"cious of the Dissenting Ministers, having a
"more immediate Relation to the then Lord-
"Mayor, who was then or had been a Mem-
"ber of the Church of Christ under his Charge, as he recites the Occasion of that Preface, desiring him to satisfie the World, "by
"himself or some other hand, whether this
"Practice of Alternate Communion was allow'd
"either by his Congregation in particular, or
"the Dissenters in general. If not, he con-
"jures him, "by the Honour he ow'd to his
"own Profession, the Tenderness he had for
"the Weakness of others, the Regard to God's
"Glory and the Church he serv'd, that such
"Proceedings might receive their due Censure,
"though the Person wore the Gay Cloaths and
"the Gold Ring; that the Sincerity and
"Purity of Dissenting Protestants might be
"vindicated to the World both in their Disci-
"pline as well as Doctrine, and that without
"Respect of Persons ——— otherwise the
"World must believe that Dissenters allow'd
"themselves to Practise what they could not
"Defend.

To this Preface of Mr. D. F. Mr. How publishes Some Consideration above cited, such as He pleased, but what did not please Mr. D. F. I won't say, nor Mr. How's Admirers neither, how confidently soever some of them are reported to have dislik'd it: However, that they might be less in love with it, Mr. D. F. exposes it, in his Letter by way of Reply,
wrote

wrote with the same Spirit as his *Enquiry*, to which to this day there has been no Rejoinder.

Thus is the State of the Paper-War about *Occasional Conformity*, drawn down to this Summer 1722, when Mr. *Stubs* engaged in it: A Vindication of whom, as 'tis necessary for the wiping off many *Unchristian* Censures, which yet no otherwise affect him than as they may have an ill Influence on his Ministry, (His greatest Concern in this World :) So will it lead to the winding up this unpleasant Debate, in which there has not been a Pamphlet wrote since that time, with respect to the Religious Part of it, but what has had a sting or two at him; of which he complains as much I know, as a certain Great Man could boast in a publick Audience, *That there had not been for some years by-past that Enemy to the Government, but who was also an Enemy to Him*: Not that Mr. S. declines his Share of Obloquy for the Government's sake, which He thinks so well constituted both in Church and State, That should Providence order him so severe a Dispensation, He could freely suffer the Loss of that for it, which is equally dear to him with his Reputation: But this he takes ill, that while he was conscientiously in the Course of his Preaching by a meek-spirited Zeal intending Service to the Church, He should be misrepresented as of a Persecuting Spirit, and slanderously reported, as if embroiling and doing Disservice to the State.

What means else that Allusion to the Title of his Sermon even in Mr. D. F.'s *Second*

An Enquiry into Occasional Conformity, shewing that the Dissenters are no way concerned in it, p. 25.

Enquiry into the Occasional Conformity of Dissenters, where the Gentlemen of the Long Gown are brought in Tutoring the Queen, and telling Her Majesty in so many Words, "That She cannot,

"She must not keep her Word with the Dissenters: That She will halt between GOD and Baal, if She doth not so declare for the Church, as to her best to suppress and destroy all separate Worship, and have all the Priests of Baal (the best Terms they can bestow on the Dissenting Ministers,) hew'd to Peices before the Lord:" If this be fair Dealing, or such as might have been expected from Mr. D. F.'s Pretences to Piety in this

very Dispute, may be left to any unprejudiced Person to judge, except such as have not read the Sermon; This sort of Usage could not proceed but from a Spirit that would take the Shortest Way with a Church-Man, expose him first in odious Colours, then set up the Halloo at him. But upon perusal, if any shall find the least Tendency to such wicked *Innuendo's*, so contrary to Mr. S.'s natural Temper, and Manner of Conversing with Dissenters of all Denominations; To his avowed Notion of *Toleration* insinuated in that very Publication, That 'tis in its own nature destructive of *Schism*, without help from abroad; To the small stock of Prudence He pretends to; or the scanty measure of Grace they'll allow Him; He is content to stand to the award of his most Teasty Judges; and be that Zealot, Bigot, or any new-coined Villain a warm Faction shall be pleased to stamp upon him; Tho' by the bye, He could before-hand mortify his back Friends, by letting them know that he takes not Zealot for a Name of Reproach, but a very Honourable Appellation rather of such an one, who shall not miss of a Reward hereafter, whatever he doth here, if He do but always continue so affected in a good thing.

For GOD or for Baal, p. 27.

A Vindication of our English Liberty of going to Church or Meeting, attends most to Edification: Written to pacify a Zealot for the Church, and those many other Worthy Gentlemen, who at this time are in much Heat about it.

But could a Title-Page draw any Protestant on to such worse than *Popish* Prevarications, to an innocent Person's Detriment, as the cited Passage has been more than once produced to Mr. S.'s? Not unless they were Strangers to the purport of the whole Discourse; which, were there not Reasons convincing to the contrary, one would be tempted to suppose Mr. D. F. was entirely, when He slurs off the Matter with such a wretched Cavil, p. 14. as if Mr. S.'s chief Aim therein was to make out, That "the Dissenter and the Church were as far asunder in Religion as GOD and Baal:" When yet Mr. S. had taken care to obviate all such injurious Reflections by as express Words to the contrary as could possibly be devised: Pag. 18. for Instance, in his Transition from the *Occasional Communion* of the revolted Ten Tribes, (which

was

was the Substance of the former part of his Sermon) to that of our *Dissenters* at home (the Substance of the latter) suitable to which the Title of GOD and Baal was (without suspicion of Offence) raised out of the Text for one, and no *Neutrality in Religion* really calculated for the other, as is evident at first sight to unbiass'd Readers; He positively declares from what had been said, He did not mean to "brand those of the Separation" in England with the Worship of Baal—how "freely soever some Preachers and Writers" of the more moderate Persuasions had been "pleased to deal about those hard Names of "Idol Shepherds, Prophane Sons of Belial, "Priests of Baal, Bacchus, and what not, "fixing them upon the most Orthodox and "most pious Sons of the Church: And again, "still more explicitly, pag. 19. "Without "making the *Conformists* and *Dissenters* Wor- "ship Two Gods, saith he; without suppo- "sing the Worship of the True God to be "that of the Church of England, and that of "the *Dissenters* to be the Worship of Baal, "as some would have us thought to represent "the Case when we make use of this Text " &c." How doth He here fence against such ill-natured Suggestions? How doth He here, by way of Anticipation, ward off such secret Stabs, as no Man of Character I think could be professedly guilty of, except another,

*Separation and
Sedition inseparable,*
pag. 15.

Divine Mercy
exalted, Or, Free
Grace in its Glo-
ry, A Sermon at
Salters-Hall, by E.
Calamy E.F. & N.

whose Name, as one observes, has an Affinity to Calumny in Sense as well as Sound: who could not exalt the Divine Mercy in his Sermon of Election, but must run counter to his own Pattern in the Preface, and unmercifully reprobate a Person from his good Graces, who never in the least merited such usage at his hands.

What means else that impertinent Exclamation there against those "who are fond of "Extreams in Doctrine, Worship, and Dis- "cipline? and then a shrewd Hint that "some "lay such stress upon External Ceremonies, "as if not only the greater or lesser Purity, "but the very Truth or Falshood of Divine "Worship depended upon their being added "or withdrawn: And Men were either for "GOD or for Baal, according as they fell

"in with or varied from their narrow "Schemes and Models? How comes he to appeal to all unprejudiced Standers by, and conclude for them, that "even a *Neutrality "in Religion* is preferable to such *Uncharitable "Bigotry, and Bitter Zeal?* What means all this here, not at all a *propos* to the Synod of Dort, or Subject of his Preachment, together with a previous Reflection foisted in, one knows not how, against some excellent Persons under the invidious Representation of *Supra-Scriptural* and *Jure Divino* Men, but to render all those who are pointed at as no Friends to his crude Notions of Moderation either in Doctrine, Worship, or Discipline, odious to their own Party as well as His? Nor can He miss of his Aim herein, whilst He traduces the unquestionable Patriots of Religion as inconsiderable Promoters of its Common Interest, and blackens them as suspected Abettors "of "a sort of Men, who care not what becomes "of the Appendages which the several Parties "contend about, so they have but full scope "to destroy the Substance.

Blessed God! *We shall never come to a Temper*, if heedless or designing Men persist thus in *deceiving, or being deceived*: in laying on such false colours on other Men's harmless Thoughts and Expressions, and so varnishing over their own bad ones, as if pure from Sophistical Mixtures.

How could any but a wilful Seducer, one resolved to make things worse and worse on the Churches side, give so sly a turn to a well-meant Discourse against Hypocrisy in the Worship of God, against the doubling between that of the Church of England and that of the Separatists, as if Mr. S.'s drift had been to appropriate one sort of Worship to the true Deity, the other to the false; because the Names of GOD and Baal happen properly to be made use of in the Title-Page from the Text it self: on which Account I cannot but say something occasionally which I dare say was never intended to be so much as suggested by Mr. S. but from their own Writers, viz. That whilst some made a bustle about the Title of that Sermon without any other Handle given by the Author for their unreasonable Clamour, it may put others upon the Enquiry, whether the winning so mightily all of a

See For GOD
or for Baal, p. 25,
26.

B sudden

sudden betrays not a *fore* at bottom, which was not at first so easily discover'd: I mean in plain *English*, whether it may not be concluded by the indiscreet Cries rais'd by a Party against that honest *Sermon* before it appear'd abroad as well as since, That some of those who upon pleasing or profitable Occasions can Conform to the Church of England as an allowable way of Worship, from which they at other times separate as a *sinful* one,

Calamy's *Abridg-
ment of Mr. Bax-
ter's Life*, Ch. 10.
P. 558, 562, &c.

notwithstanding all the plausible Pleas of Charity, Unity, and Peace, recommended as *Salvo's* for their so doing, are not much different from the Men of alike *saving* Principles in *Elijah's* time, who served God out of Conscience, but for Interest were at the Devotion of *Baal*.

Again, How could any but an obstinate *Prevaricator*, load a healing Argument against *Neutrality in Religion*, gently manag'd for the reducing of those over to the Church of England whom Mr. D. F. could not keep steady to the *Dissenters*, with the heavy and unjust imputation of uncharitable *Bigotry* and *bitter Zeal*? How could he so insolently mark and insult other worthy Persons in the foregoing and following *Paragraphs*, whom yet he dared not name, and with whom indeed his Name ought not to be mentioned, if guesses are made right, Unless these Gentlemen despair of triumphing o'er the Church by their meer *Liberty of Conscience*, and are therefore bent to try for't by the Licentiousness of their Pens or Tongues? If this be the Word amongst them, *With our Tongues will we prevail; our Lips are our own, who is Lord over us?* If their Guise be that of those in the *Psalmist*, saying, "Our Tongues shall gain us whatsoever we want, supply all other defects of right, &c." "Who can hinder us from making our utmost advantage of these to acquire whatsoever we can by the use of them; Why should we stand so strictly to consider, whether what we say be true or no? So we may advance our selves by it, to whom should we be accountable for that?"

See His Annotations on Psalm 124.

as Dr. Hammond appositely paraphrases those Words to their purpose. If this be their Cue, I say, Commend me to Mr. Calamy, who styles not himself with most of his Fraternity, Minister of the Gospel, or a

Minister of *Jesus Christ*, (as indeed He ought not for the sake of this *Preface*, with some other such like Accounts of Things and Characters of Persons in his Infamous *Abridgement*) but *Edm. Fil. & Nepos*; modestly acknowledging himself a Relative only to one who desired to know nothing but *Jesus Christ and Him Crucified*; Not an immediate Servant of that Master, who teaches no Wisdom, but what is *Pure, Peaceable, Gentle*,—without *Partiality, and without Hypocrisy*; With which Divine Wisdom were Mr. C. endued

St. James 3. 17.

in Deed and in Truth, as well as in Word and Pretence, He would not one Moment longer suffer himself to perpetuate, but heal up, as much as in him lies, a most deplorable Schism, especially when he has so fully declared in *terminis*, that for his part "The Praying with a Form or without one; The Management of Church-Government by Bishops or by Presbyters alone; or in conjunction with some of the wiser sort from among the People; and the Mode of Divine Worship as to meer External Circumstances, are with him very little things comparatively to the prevalency of Serious Piety, and Brotherly Love amongst us." Which valuable Blessings, he will find upon the least consideration can never be compassed under the unhappy Divisions and Contentions we at this day lament, and are so unduly fomented by himself and Men of his *Coat*;

But I must have done with Mr. Calamy, at length, to take up his *Anonymous Second*, who by his assuming Mien, and daring Address, would be thought to be Somebody: Yet what has He advanced after all, on the behalf of *Protestant-Dissenters* in his Considerations on the Interest of England, or Thoughts about *Occasional Conformity*? But such bullying *Rhodomontades* about their formidable Strength, as are most properly Cognizable by such whose business it is to have a strict Eye upon those who are seditiously numbring the People: What fine Fetches about natural Capacities

Preface to his Sermon of Free-Grace, p. 6.

Aude aliquid—
Si vis esse aliquis.

The Interest of England, in respect to Protestants Dissenting from the Established Church, with some Thoughts about Occasional Conformity, p. 15, 16.

in the People for Offices, and Acts of

P. 10.

P. 58.

such as are easily dismiss'd by the provok'd but able Author of the *Case of Toleration Recogniz'd*. What a Scheme of new-fangled Divinity, with respect to Apostolical Practice in our Cause? which no body would venture abroad but a Man of Fore-head, who can boldly impose upon the World in Matters out of his Sphere, at the same time that

Pref. p. 5.

he acknowledges himself a sort of Ignoramus in the Controversy: And an Ignoramus he must be of a Dissenter, who urges the *Occasional Doctrines*

Postscr. p. 74.

The Works of God declared, in a Sermon preach'd at Turners-Hall, being the Day of Thanksgiving; by Joseph Jacob, a Servant of Christ Crucified. Pref. p. 3.

and Practice of the Apostles on their behalf; which are well distinguish'd off the Stage, even by the despised Moderator of *Turners-Hall*, as such "which serve as well for all, "as for any Conformity; "and the same way that they "excuse Occasional, will justify "Total Conformity." Which He declaring against violently with his Brother Separatists, and upon the same Principles, his Arguments, though not in every Point Orthodox, yet being *ad Hominem*, are the rather produced, to shew that the Heads of their Goliath's, as he words it, (their Capital Pleas) are most easily cut off with their own Swords. And to give the Man his due, how much soever his Thoughts are out of the common Way in other respects (as

Interest of England, P. 58.

our Author last cited confesses his own are, in this Point of *Occasional Conformity*) he pushes his Brother-Dissenters very home, when he convinces them in uncouth Language, but by proper Arguments, That "a bare men-

Pref. p. 3.

"tion of four things, discovers this Bed (meaning the "Apostles observing at some times some of "the Jewish Rites and Ceremonies) to be "shorter, than that any Occasional Conformity-man can stretch himself on it; and the "Covering narrower, than that he can wrap "himself in it: 1. Let it be consider'd, "That whatsoever Rites and Ceremonies the "Apostles observ'd, they were once of Divine

"Institution; which is more than they can "say (saith he) for such as they engage "in. 2. The total Abolition of all these Rites "and Ceremonies was not evident to all Christians at the time when any of them were observ'd by the Apostles. Yet, 3. Even the "Apostles Compliance with Jewish Rites and Ceremonies, is severely censured in Holy Writ; "witness the sharp Rebuke Peter receiv'd "from Paul, and the sharper Rebukes Paul "himself met with from the Hand of God, "for his Occasional Conformity. 4. Before the "Canon of Scripture was "sealed, the Observation of "Ceremonies, once of Divine "Institution, is condemn'd on "pain of Damnation: Behold, "I Paul say unto you, If ye "be circumcised, Christ shall profit you no "thing. (Gal. 5. 1. 4.) How much more "then should Christians abstain from being "subject to, touching or tasting of any Rites "and Ceremonies only after the Commands "and Doctrines of Men? Col. 2. 20, 22. Thus far he.

Eorum periodus prima necessitatis; secunda indifferencie; tertia, abstinentie. Spanhem.

Now when our famous Author, who would seem to be so much concern'd for the Interest of England and of Dissenting Protestants, shall review his so much admir'd System, and fairly lop off from it what must be retrench'd according to their acknowledg'd Principles here facing them on the one side; And on the other side shall prove to the Church of England, what he has only affirm'd, by way of *opportunity* *Id est*, That the Establish'd Church of Jerusalem, in the Communion of which his Reformed Jews Interest of England, P. 57, 72. lived, was parallel and analogous to the National Church amongst us at this day, and that the state of the Reformed Gentiles was likewise parallel or analogous to that of our Dissenters: When he shall have proved to us, that Our Ceremonies are of the Jewish Nature in themselves, or insisted upon by us as such without the Observation of which we cannot be justified: When he has demonstrated, that any of the Apostles made a Separation from an Establish'd Christian Church with whom it was lawful to Communicate, or that after such Separation they Communicated ordinarily with Persons denying Obedience to the Commands of their lawful Superiors in Sacris, but Occasionally for Secular Ends with

with the National Establishment: When this Author, I say, with all his *Sufficiency*, shall Answer these Demands, without mention of more, which design'd Brevity forbids; I'll answer for Mr. *Stubs*, That He shall then tell him what sort of *Reasons* or *Eloquence* He

or St. Paul, for setting them right in this Practice, had he lived in the Apostles days. Till then, in despite of his conceited Performance, the Dissenters cannot think him to have been anyways serviceable to their Cause, unless his Ignorance shall in the mean while provoke more able

Prof. p. 4. Pens, at their leisure, to pursue the Truth, and correct his Mistakes.

But perhaps his nearer Acquaintance with our Modern Dissenters than with the Reformed Jews and Gentiles, (his Thoughts about whom, I must ever and anon remind

P. 58. you, are confessedly out of the common way) will help him to make a juster Representation of their Circumstances, whilst He would argue Occasional Worship to be uniformly consistent with their avowed Principles. In order to the Proof of it, he states the Case thus; That the Dissenters in general, of his Acquaintance,

P. 42. hold the Church of England to be a true Church of Christ; but yet such as they cannot Communicate with constantly, for Reasons which divide them into Three Classes: First, There are some think they can't edify so well there, as in separate Congregations; and therefore they would have themselves

excus'd. Secondly, Others go further, and say, That her Modes of Worship are not only indifferent in their nature, but remain so, after the Governours of the Church have done all they can to make them necessary; on which account they can't come to Church. Thirdly, Others are yet higher Fliers, and whilst they allow the Church of England to be a true Church with the former, yet affirm and will make out, that She has some Modes of

P. 46. her Worship corrupt and irregular; and therefore won't come to Church (though all thing necessary to Salvation are there ready) till the Circumstances of Things remove those Principles out of the way.

Now, Behold and Wonder! These Circum-

stances, according to him, are removed in each Case respectively, as often as a Call to an Office shall bind them to be

Useful to Mankind and their Country, or oblige them to vindicate themselves as no Papists; or, if

he had not been wiser than his Teachers, he would have said, as Mr. Taylor did without mincing, As often

as an honest Intention offers, of saving themselves and their Families, &c. Or, as Mr. Calamy's complicated good sense

words it, As often as it is necessary to Self-preservation, or the holding any Post in the Government.

Thus, when the Secret's out, how just do we find that Observation made upon the Jesuits, equally true of all be-Jesuited Persons, That a Man of Wit never sins against his Conscience? For he can shew the Case in such Lights, as to make it look fairly to himself. But how foul such Collusions appear to all Mankind besides, let me shew them in a Glass made for Occasional Communicants, even by a Confiding Brother: "That

"the Dissenters can Communicate with a Church from which they dissent, is a mere Mystery: This is like some honest Citizen, that sits in his Shop and rails against Highway-Men, yet ever and anon steps out himself to get a Booty

"upon the Road. When we know Mens avowed Principles, we might rationally conclude what was in their Practice, but in this Case we are mistaken: These have one Religion in their Congregations, and another in the Government: They blow hot and cold; and, to speak within the bounds of Charity, I cannot believe such Men to have any other Religion than their Interest."

And 'tis to be wish'd, that such different Parts as have been Acted lately by some Men that noisily profess one way of Religion, but comply with another, do not harden Men of Indifferency against all Religion, when they observe some of the most open and zealous Professors against Romish Corruptions slyly closing in, for Secular Ends, with the rankest Parts of

Of Church-Communion; against Dean Sherlock, ch.p. vi. of Occasional and Fix'd Communion, p. 73.

Abridgment of Mr. Baxter's Life, ch.x. p. 565.

An Argument shewing that the Imposition of the Sacrament of the Lord's Supper as a Qualification for a Secular Office, is contrary, &c. to the Doctrines of the Dissenters, &c.

Popery;

Popery; whilst their *Casistry* too is become, as one ingeniously defined it in the other's Case, *Ars litigandi cum Deo*; An Art of Trying Causes with God Almighty: a Study to make every thing that Men have a mind to do, as lawful as they can. Nor shall I be thought to wrong those concerned, if I produce the *Sheriff's Case* for my

Printed first 1680.

Voucher, which all know was calculated for the *Qualification-times*, beginning about that *Æra*; where, after a deal of pressing Men to the taking of *Oaths* heretofore scrupled, and subscribing *Declarations* of the like nature, in which service the Author, in his *Postscript*, tells you, *His Spirit is cherish'd towards God more than it uses*; to make up weight, he subjoins a Conclusion, which I would gladly have omitted, for the sake of my own Resolution in the 2d Page of this Paper, not to concern myself beyond 1698; but it must out, for the sake of many valuable well-meaning Dissenters, who before that time did not Comply, for *Conscience of the Oath*; as also for the sake of an Observation made by a Friend of theirs last mention'd: which, when duly represented, may notably awaken some of the most scared Consciences left amongst them; inasmuch as we are *de facto* assur'd, that *Interest may be heard* sometimes where Religion can't:

Sheriff's Case,
pag. 29.

The Passage is this; "If our Conscientious and Substantial Citizens be put off Publick Offices, — (saith my *Casnist*) upon the Account of these Impositions; either the Snare must be broken by a general reception of such a plain, clear, open Representation of them as is here presented to all Men; or they will hold us to these Grind-stones, and we shall, both in regard to Soul and Body, Religion and Property, first or last, be all undone. Now when *Mattathias* and his Friends understood thereof, they mourned for them right sore: And one of them said to another, If we all do as our Brethren have done, they will quickly root us out of the Earth." The Observation is, That upon their General Concurrence with this Solution of the Case, recommended

Postscript to the
Sheriff's Case, p. 31.

Argument against
Sacramental Test,
above-cited, p. 20.

to them as a very prudent one by the Ministry, The Hand of God seem'd to be against them, in this very first Attempt of their Forcing their Consciences. "Providence (saith my Author) permitted the Popish Faction to glut themselves with the

"innocent Blood of that Person, who was one of the first Eminent *Presbyterians* that Communicated with the Church of England, to Qualifie himself for the Office of Sheriff of London: which Office proved his Snare, and raised him up those Enemies who procured his Death." Thus He; after whom I make no further Remarks on our *civil* or *Political Dissenter*, (for so I must denominate all them with Mr. D. F. who Dissent not, upon a real Principle of Conscience, but can Conform upon a Prospect of Advantage) Only I heartily pray God, that, should the so much unreasonably-dreaded *Occasional Bill* Pass, I may never see that Day when even the rankest *State-Dissenter* shall suffer in his Liberty, Property, or Life, upon any Reasons of State in contravention to its Preamble for Conscience only, or a Conscientious Worship of God: (which, God be praised, is not so much as to be surmised in this Reign) But if any of them, at any time hereafter, suffer as a Murderer, or as a Thief, or as an Evil-doer, or a Busy-body in other mens matters, they are to thank themselves only, for not taking Warning by other Mens Calamities.

First Enquiry into
Occasional Confor-
mity, p. 12.

1 St. Pet. 4. 15

Nor have I much more to add, with respect to our *Religious Dissenters*; such I mean, as do not Comply with the Church for Offices, but Communicate *Occasionally*, only to testify their Charity to us. For alas! those Pretences of greater Edification to themselves by a permanent Separation, and Charity to our Church by a transient Conformity, will by no means atone for the Malignity of *Occasional Communion*, how unwillingly soever Mr. Calamy or his Second have Press'd them into Their Service, when they are cordially and without Compulsion

Abridgment, c. 10.
p. 58.

Interest of Eng-
land, p. 43.

Volunteers in Ours. The Issue of the Cause let the World determine; let our Adversaries determine themselves, upon an impartial Reflexion on the above-praised Mr. Bradford's two Texts of Scripture, vigorously urged to this purpose, in the Close of his seasonable *Persuasive to Peace and Unity*, in hopes of putting an End to a Practice of such ill report as was *Occasional Conformity*; in the Application of which Texts, admitting the Plea of Charity in the Case, where it hath its due weight, and supposing but not allowing greater Edification in Meetings than in Churches, He tells us, 'That we are taught by them to prefer
C
'the

the Peace of the Church, and the Edification
of our Christian Brethren, be-
fore our own Satisfaction, or
the mere pleasing and gratify-
ing our selves, nay even be-
fore all other considerations
whatever, in matters which
are in their own nature in-
different." The whole Para-
graphs are richly worth tran-
scribing, considering from whom
they come, and to whom directed:

A Persuasive to
Peace and Unity,
Preached before Sir
H. Edwin, &c.
on their qualifying
themselves for Offi-
ces, at Bow-Church,
1697. by Samuel
Bradtö. d. Rector
there, p. 30, 31, 32.

One is that of St. Paul in his Epistle to the
Romans, where having discoursed of some
Differences which were arisen among the Chri-
stians of that Church, about the Use of things
indifferent, namely, eating some kinds of
Meats, and observing some sort of Days, he
concludes, First with this excellent Saying,

Rom. 14. 17. *The Kingdom of God is not
Meat and Drink, but Righte-
ousness, and Peace, and Joy in
the Holy Ghost, that is, Christianity, consists not
in the former; but in the latter: The former
are indifferent, and may be used, or not used,
as they conduce to the Peace of the Church,
and the Edification of our Brethren: But the
latter absolutely necessary; For as it follows,*

V. 18. *He that in these things serveth
Christ, is acceptable to God and
approved of Men. And then He
adds this Divine Exhortation, Let us therefore
follow after things which make*

V. 19. *for Peace, and things wherewith
one may edifie another. Not
the things which would most gratifie our selves,
but the things which make for Peace: Nay not the
things which we may imagine our selves might be
most edified by, but the things wherewith one may
edifie another.*

The other Text is of the same Apostle (who
had a truly large Soul, and every where ex-
presseth a generous Charity) in his Epistle to
the Colossians. He had in the former Chapter
taken notice of the Differences between the
Judaizing Christians and others, upon which
after other Advice, he Concludes, Above all

Col. 3. 14, 15. *these things put on Charity
which is the bond of Perfect
ness. And let the Peace of God
rule in your Hearts, to the which also ye are
called in one Body. Charity it seems was, in his
Judgment, to Bind, and Tye them, as it were,
perfectly together, in spite of all their former*

differences; and a Peaceable Temper of Spirit,
to over-rule all their little Controversies about
indifferent things. The Word
we translate Rule, is remark- *Безспорно.*
able, alluding to the Umpire
in their Games, who was to determine all
Controversies that should arise, and particu-
larly to whom the Prize did belong; as if he
had said, If there happen any differences a-
mongst you concerning Matters of Religion not
necessary, but in their own nature indifferent:
Nay, if you, it may be, could your selves prefer
one way before another, yet judging neither
of them unlawful, Let the Peace of God rule in
your Hearts, in all such Cases: Let that deter-
mine all such Controversies; Let Judgment or
Arbitration be always given on the side of
Peace, Concord, and Unity: For to these things
we are called in one Body. Which Words had
they at the Juncture when they were Preach'd,
or since, been estimated according to their in-
trinsic worth, or the value our Dissenters would
be thought to have for the Sentiments of those
they call Moderate Church-Men, God Almighty
had not been so highly provoked, nor the Pro-
testant Name dishonour'd by Occasional Confor-
mity: The Establish'd Church had been better se-
cured and the Dissenters more valued; The Press
without disturbance, and the Pulpit without re-
sentment; The City in general less reproach'd
and in good order, while the Populacy would
have been quiet altogether, and minding their
own business.

Having thus accounted for my Subject and my
Author, which I could not see insulted by worth-
less Scribble, I had here rid my self of all uneasy
Pamphlet-work, for better service to the Publick,
had not Ignorance and Malice made a fresh At-
tack upon the one and the other, before these
Thoughts were workt off:

That I may therefore do Justice to my Cause,
and at once rescue injur'd Innocence from violent
Hands, without further meddling with Affairs of
this nature, so obstructive of better purposes,
I shall once for all summ up what I have to
say upon the Subject, in a short remark upon
some Considerations humbly offer'd to the Lords in
Parliament relating to the Occasional Bill, and upon
My Author in some few Hints upon the Refle-
ctions on the Shortest Way with the Dissenters,
since of making such Books 'tis plain there is no
end, and one of their own Writers observes,
That 'tis a very rare thing for a Man to meet
with a Sermon, or any other Religious Dis-
course,

course, so cautiously and accurately compos'd, or deliver'd ; which if one would allow in himself a Foolish, Captious, Sayerical, Ridiculous Humour, he might not one way or other find Occasions to expose : of which his own Book, and the Treatment of Mr. Stubs's Sermon, are but too pregnant Instances.

But to wind up this Subject of Occasional Conformity, against which the Considerations are drawn, for clearing the Dissenters from the Odiurn of Schism, the Imputation of Hypocrisie, and Neutrality in Religion ; I find nothing there Unanswer'd advanc'd in its favour, but the Practice of Our Saviour, join'd with that of his Apostles,

Some Considerations humbly offer'd to the Lords in Parliament, relating to a Bill depending in that Honourable House, entituled, A Bill to prevent Occasional Conformity, Column 1.

who (he says) worshipp'd God, with the Jews, both in their Temple, and also their Synagogue-Worship, though Himself came into the World to set up a very different Way of Worshipping the Great God. And what doth this prove, but either nothing or too much? If it really proves any thing, 'tis for us, against them, who are check'd by the Conformity of Our Saviour and His Apostles to their Establish'd Church, so long as it had a being ; whilst these Folk refuse it to ours, without the shadow of those Excuses which might have been alledg'd for their Nonconformity to the National Church of the Jews : Consider to this purpose, what has been appositely offer'd already by Mr. Bradford, though not regarded as it deserv'd ; but may, upon second thoughts, and a review, be of more force than what can be urged with the greatest Application by a nameless Author : ' Our Blessed Sa-

Preface to A Persuasive to Peace and Unity.

viour (saith He excellently well) as an Example to his Followers, constantly join'd in the Publick Exercises of God's Worship, both in the Temple and in the Synagogue, notwithstanding the many and gross Corruptions which were at that time crept into the Jewish Church. The Apostles, in like manner, and the other Christians who dwelt at Jerusalem, though, as they were oblig'd by the Christian Institution, they assembled apart from the Jews, for the performing that Worship which was peculiarly Christian, yet we never find that they deserted either the Temple or the Syn-

agogues, till the final Dissolution of their Country. And St. Paul himself, who so often and so vehemently, upon just Occasions, asserted and pleaded for the Liberty of Christians, as being set free from the Jewish Yoke, yet did not at all scruple the making use of those Ceremonies, which himself had declar'd to be abrogated, whenever it might serve to the Benefit of the Church. Lastly,

As for Mr. Stubs, the Author I have undertaken to Vindicate, it must be allow'd he has had very hard Measure from the Church's Adversaries, who, for Publishing a Reconciliatory Sermon, occasion'd by the half-Conformity of some Separatists, and that too supported by no Authorities but those of Dissenters themselves, against them : in which he has not deviated one titile from his own Profession, to concern himself with Politicks, nor endeavour'd in the least to raise the Civil Arm against the most Secular Hypocrisie, by which he hath personally wronged no Man, corrupted no Man, defrauded no Man ; is yet, contrary to his true Character, so immoderately traduc'd as a Hot Man, in Conversations, in Pamphlets, nay, even in Pulpits themselves ; as if he deserv'd all that, for Nick-

For GOD, or for Baal, p. 18. 23.

naming those to be of moderate Persuasions, who, de facto and in practice, renounce all Pretensions to that valuable Denomination, which they so much want in other People. But, ' Has not

the ill-applied Text which we had not long ago from a City-Pulpit, relating to Elijah's treatment of Baal's Prophets, the same Moral with the Shortest Way, for hanging up the Dissenting Ministers ? saith a shameless

Reflections upon the Shortest Way, Pref. p. 4.

Author. No, The Objection about Mr. Stubs's Persecuting Spirit deducible from that Sermon, is sufficiently obviated by an Appeal to it self, pag. 4. of this Paper, column 2. To which I shall here further add, That if any body can find one word directly or indirectly, through the 30 Pages thereof, concerning Elijah's treatment of Baal's Prophets, on which this Calumny is here grounded against Mr. Stubs, I'll undertake he shall offer himself a Sacrifice to the most enraged Enthusiast ; and shall be willing to suffer the severest of Punishments he could have deserv'd, had he in the least insinuated the Usage there mention'd, either against the Dissenting Ministers or their People : No, he's as much aware, that the Master he serves came not to destroy Mens lives, but to save them ; as he's apprized whom they belong

long to who are false-Accusers of their Christian Brethren.

But after all, the Text is ill applied, or at least the Title: I say neither the one nor the other's in fault, but those that apply them: For GOD or for Baal is as harmless a Title from Mr. Stubbs on 1 Kings 18. 21, as Now or Never from Mr. Baxter on Eccles. 4. 10, but if the one was seditiously applied heretofore at Guild-hall upon Popular Elections, as the other now at Westminster upon the Occasional Bill: How could the Preacher help it? Nor is 1 Kings 18. 21. a more culpable Text with respect to Occasional Conformity from Mr. Stubbs in a City Pulpit 1702. than it was in the Learned and Good Bishop of Lincoln in a Court one 1640. who Preaching then against the Iniquity of condemning any thing as unlawful, which the Scripture had not sentenced as such, particularly against those who condemned sundry indifferent things, and namely, Church Ceremonies as unlawful, with which notwithstanding they complied: He argues there with more Authority on the Church's side from this malignant Text, than a Legion of Occasional Communicants can for themselves either without it or against it: 'Why do they

Bishop Sander-
sons Eleventh Ser-
mon ad Aulam.
Toma. 2. Pag. 157.

'yet hold Communion with, or remain in the Bosom of that Church, saith He, that impose such unlawful things upon them? How are they not guilty themselves of that Luke-warm Laodicean Temper, wherewith they so often, and so deeply charge others? Why do they halt so shamefully between Two Opinions? If Baal be God, and the Ceremonies lawfull, why do they not yield obedience, cheerful obedience, to their Governours, so long as they command but lawfull things? But if Baal be an Idol, and the Ceremonies unlawful, why do they not either set them pack-

ing, or (if they cannot get that done) pack themselves away from them as fast as they can, either to Amsterdam, or some other place? The Objection is so strong, that I must confess for my own part, If I could see cause to admit of those Principles, wherein most of our Non-Conformers, and such as favour them, ground their dislike of our Church Orders and Ceremonies, I should hold my self in all Conscience bound (for any thing I ever yet read or heard to the contrary) to forsake the Church of England, and to fly out of Babylon, before I were many weeks old.

On the other side, say I for a Conclusion to the Non-Conformists, and Half-conformists of our days, If the Lord be God, and He be really best worth p'd in separate Meetings, in that God's Name, and as ye value his Favour, I conjure you to keep always there.

But if amongst the Ministers of the Separation, ye find by their own Account of themselves a Complication of 'Spiritual Pride, Contentious Dispositions, Affectation of Singularity, Error of Opinion, Admiration of Men's Persons, Soureness of Spirit, with an Ambition of drawing Disciples after them; And Occasional Conformity in the People be confessedly nothing less than a Compound of seven deadly Sins, Hypocrisy, Perjury, Schism, Atheism, Contention, Confusion, and Prophaneness, so contrary all of them, to the Spirit of that Lord God we follow in the Church of England; I conjure ye in the Name of that God, and as ye regard your Eternal Welfare, immediately quit every one of you the Babel of Separation.

Two Sticks made one, p. 28.

The Works of God declared, p. 32.

Come out of Her, all ye People, that ye be not partakers of Her Sins, &c.

L O N D O N;

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